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PUEBLO-INDIAN FOLK-TALES, PROBABLY OF SPANISH PROVENIENCE.

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I. THE BEHEADED GRANDMOTHER: BORROWED FEATHERS.¹

Long ago² at Akwetetacha there lived a coyote (*suski*) with his father's mother (*wowa*). At Kuchina lived the snowbirds (*tsilo*). The snowbirds were playing. They would fly high into the air and down again. They flew and flew. Their elder sisters (*awan akyauu*) searched for them. Their elder sisters said, "Let us go get yucca-

¹ Informant, Tsatiselu of Zuñi, about 80 years of age. Compare F. H. Cushing, *Zuñi Folk-Tales* (New York and London, 1901), 203 *et seq.*; C. F. Lummis, *Pueblo Indian Folk-Stories* (New York, 1910), No. II. The episode of killing the grandmother may be from the cycle of Big John and Little John. The pattern of flying with borrowed feathers is given more completely in the tale which follows, and which Tsatiselu also told in sequence.

² *Sons inote*. With these words Zuñi tales (*telapnawe*) usually begin. Cushing translates *sons inootona* "Let us [tell of] the times of creation!" *Telapnawe* Cushing derives from *tenalaa* ("time or times of") and *penawe* ("words") (JAFL 5 : 49 [note 1], 50 [note 1]). *Inote* means "long ago;" for *sons inote* I could get no other translation. *Sons* is just a meaningless prefix to *inote*, one informant insisted. — Acoma and Laguna tales begin with a word translated to me in the same way, *tsikinomaha* or *hamaha*; and Laguna tales are themselves referred to as *hamaha*.

roots [*hotsanna* ¹ *umoi*]!" They wrapped the yucca-roots in their *pitone*.² They hung their *pitone* around their necks, and they flew high into the air. "This is fun," said their elder sisters ³ as they flew down again.

At Akwetetacha, Coyote said, "Father's mother, I want to go out hunting." He went to Apchilokwe. He killed some rabbits. Then he went on to Kuchina, where the snowbirds were playing. He said, "Elder sisters, are you playing?" — "Yes, we are playing," said the snowbirds. They flew up into the air. Coyote looked up after them. When they flew down, Coyote said, "May I play too?" They said, "Yes." Coyote said, "What have you on your backs?" They said, "We have the heads of our fathers' mothers on our backs." Coyote said, "I want to play too." They said, "You will have to cut off the head of your father's mother." Coyote went back to Akwetetacha. His father's mother was grinding. He began to search for a knife. His father's mother said, "What are you looking for?" He said, "I am looking for a stick." She said, "You will find one in the other room." As she was putting a pot on the fire, he said to her, "I wish to cut off your head." — "Why?" asked she. "The snowbirds are playing; and they say if I am to play with them, I must first cut off your head." She said, "No, you must not cut off my head." — "But I will come back and make you alive again." Then Coyote bent back his father's mother's head and cut her throat. He took off her *pitone*, and in it wrapped her head. He went back to where the snowbirds were playing. When he arrived, he said, "How can I manage to fly?" They said, "We will give you some of our feathers." Some took feathers out of their wings and fastened them to his outstretched arms. Others took feathers from their tails and fastened them to his back. Their elder sisters said, "Let us fly! and as we fly, we must sing." They sang, —

"Tsilo, tsilo maiakwain,
Tsilo, tsilo maiakwain,
Topinte oto, topinte chonchin.
Tsi! cho cho cho cho."⁴

"Snowbird, snowbird crests,
Snowbird, snowbird crests,
One bill, one claw.
Tsi! cho cho cho cho."

¹ *Ho, tsanna*, "small." The giant yucca is called *hokai'pa*, *kai'pa* ("wide"). Suds are made of the roots of the popularly called "soap-weed" for hair-washing. In Cushing's version of the tale the birds are carrying bowls of suds on their head, and *his* birds were dancing. I have heard the flight of the *tsililigo*, a species of hawk, referred to by the Zufi as its "dance." It is indeed a very apt comparison. This tale was known to Marmon of Laguna. In the outline he gave me (the details he could not remember), the birds were carrying the yucca-root suds (*mu'sh* in Laguna).

² The square of silk or cotton which all Pueblo-Indian women wear tied in front and hanging down their backs.

³ Such continuing use of a kinship term is characteristic.

⁴ Tsatiselu sang their song as he did all the little songs in his tales. Unfortunately I was not able to record the music, nor was my phonograph at hand.

Coyote sang (in a lower scale and ponderously),¹—

“Tsilo, tsilo maiakwain,
Tsilo, tsilo maiakwain,
Topinte oto, topinte chonchin.
Tsi! cho cho cho cho.”

His sisters would take him high into the air and down again. When they were tired flying, they said, “Let us rest. We are tired. Give us back our feathers.” They asked Coyote, “What is that you have on your back?” Coyote said, “That is the head of my father’s mother.” The snowbirds said, “On our backs we do not carry the heads of our fathers’ mothers. We carry yucca-roots.” Then Coyote wept. He carried his father’s mother’s head to her house. On arriving, he found his father’s mother’s body lying on the ground. He raised up her body, and he tried in vain to fasten the head to the body. He said, “Maybe if I fasten it with piñon-gum, it will stay in place.” He went to Apchilak and gathered a lot of gum. He tried to gum on the head, but he failed again. “What if I were to sew it on!” said he. He took some yucca-fibre and he sewed on the head, but his father’s mother did not come back to life. So he went to live at Suskachokta (“Coyote-Bowl”). As for the snowbirds, they said, “We must not stay here. The coyote might come and harm us.” So they flew away, flying all over the country (*ulonon templa*). That is why there are snowbirds everywhere. Thus it happened long ago.²

2. BORROWED FEATHERS.³

Long ago at Kyakima the bluebirds (*klāialutke*)⁴ were playing. They flew high in the air and down again. At Tomaakwen there lived a coyote with his mother’s mother (*hota*). He said, “Mother’s mother, I want to go out hunting.” He went over to the hills. He became thirsty, and he went to Kyakima to get a drink. The blue-

¹ Just as sings his analogue, Wolf, in the Portuguese Negro tales I have collected.

² *Inole lenateutiki*, one of the regular endings of *telapnawe*. The other is *lewī sem-konike* (“that is all, story short”). “Thus shortens my story,” Cushing translates. At such conclusion all present stretch their arms above their heads, or at times out sideways, saying, “Make my corn so high,” or, “my melons so round!” A child might say, “May I grow so tall!”

³ Informant, Tsatiselu of Zūñi. Compare Cushing, *l. c.*, 237 *et seq.*; H. R. Voth, *The Traditions of the Hopi* (FM 8 : 197, 201–202); J. A. Mason, “Myths of the Uintah Utes” (JAFL 23 : 310–311; T. Braga, *Contos tradicionais do Povo Português* [Porto, 1883], 67; E. C. Parsons, “Ten Folk-Tales from the Cape Verde Islands” (JAFL 30 : 231–234); A. J. N. Tremearne, *Hausa Superstitions and Customs* (London, 1913), 265–266; R. R. Sutherland, *Hausa Folk-Lore, Customs, Proverbs, etc.* (Oxford, 1913), 2 : 94–96; W. Jekyll, “Jamaican Song and Story” (Pub. Folk-Lore Soc., 55 [1904]), No. XL.

⁴ Their feathers are used in Zūñi in prayer feather-sticks. Bluebird-feathers are similarly used by the Keresans and the Navaho.

birds were playing. As they flew up, they called, "Tiwe, tiwe, tiwe!" Coyote finished drinking. Then he went over to the bluebirds, and said, "Sisters, are you playing?" They said, "Yes." He said, "May I play too?" They said, "Do you wish to play?" Coyote said, "Yes, I should like to play too." They took out their feathers and fastened them to his arms and back. Each bird took out a feather. He was all blue. The bluebirds said, "As you soar upwards, sing, 'Tiwe, tiwe, tiwe!' We will go up first. Do you watch us." When they flew down again, they said, "Do you try it now." Coyote sang (in a lower note and ponderously), "Tiwe, tiwe, tiwe!" He flew only so high (indicating a few feet above the ground). "That will do," said the bluebirds. They flew up, singing, "Tiwe, tiwe, tiwe!" Coyote sang, "Tiwe, tiwe, tiwe!" The bluebirds helped him fly. He kept on singing, "Tiwe, tiwe, tiwe!" They all flew down. A second time they flew up and flew down. A third time they flew up, singing, "Tiwe, tiwe, tiwe!" Down they flew. The fourth¹ time they flew up, the sisters said, "Let us take away our feathers from Coyote!" When they were high in the air, and Coyote was singing "Tiwe, tiwe, tiwe!" they took all their feathers away from him. He tumbled down to the ground and smashed into bits. The bluebirds said, "We must move away. Were we to stay on here, his father or mother or brothers might come and kill us." So they flew away, flying all over the country. The grandmother of Coyote waited for her grandson (*nana*). On the fourth morning she called out, "We, we, we, we . . . !" She called four times.² On the fourth call the coyotes came. "What do you want us for?" asked they. She said, "My grandson has not returned, so we must go out and search for him." They went out and searched everywhere. They found him at Kyakima smashed to pieces. They took him up and carried him to his mother's mother. His mother's mother said, "I must not go on living here."³ So she went to Sumkianakwe. After she had left, all the coyotes went back to their houses. Thus it happened long ago.

3. BORROWED FEATHERS.⁴

Long ago (*hamaha*) the bluebirds (?) (*kāihadanish*) were grinding. Coyote (*chuski*) began to grind too. The bluebirds said, "Let us

¹ See E. C. Parsons, "The Favorite Number of the Zufi" (The Scientific Monthly, December, 1916).

² Just as orders are called out from the highest house-top in Zufi four times, or as in *Acoma tenientes* or church drummers walk four times through the town summoning to *estufa* or to church.

³ Although migration after a death appears frequently in the tales, no such practice exists among the Zufi. It is a Navaho custom, the Zufi say, the Navaho even deserting the moribund.

⁴ Informant, Getsitsa of Laguna, about 60 years of age.

all go to get a drink on top of Katsima!¹ But what shall we do with our friend (*saukin*) here? He has no feathers. We must give him some of our feathers." So they gave him of their feathers. They flew to the top of the mesa. They drank. Then they said, "Let us take back our feathers! Let us leave Coyote here!" They took all their feathers away from him. He roamed about looking for a way down. He began to jump. It was steep. He fell and killed himself. The bluebirds wondered what had become of him.

4. BORROWED FEATHERS: DON'T LOOK UP: BACK TO LIFE.²

Long ago³ at Hanishoku⁴ the pigeons (*houk*) were flying about. They gave Coyote some of their feathers to fly with. Coyote (*shuski*) was heavy and lagged behind. The pigeons said, "Let us fly up to the water-hole on top of the mesa!⁵ Let us fly on ahead of Coyote! He has a dirty mouth." They flew on to the water-hole, Coyote after them. When they had finished drinking, they took their feathers away from Coyote and left him there crying. As he was crying, the spider below heard him. Spider said, "Somebody is crying." Spider went up, and saw that it was Coyote. Coyote said, "Will you take me down?" Spider said, "Yes. Wait here until I get my basket. I will lower you down in it." Spider went down and got his basket. He said to Coyote, "Get in, but as you descend do not look up. If you look up, I shall drop you." When the basket was half way down, Coyote began to say to himself, "I wonder why Spider does not want me to look up!" Then he looked up. Spider let go of the basket, and Coyote dashed down into pieces.⁶

Another coyote passed by, and saw the pieces. "I wonder who died here!" said he. "I had better see." He gathered together the bones, and covered them over with a cloth. On the north side he began to sing, —

"Tsaiu tsaiu akuhato
Nia ako nia ako."

On the west side he sang, —

"Tsaiu tsaiu akuhato
Nia ako nia ako."

On the south side he sang, —

¹ The so-called "Enchanted Mesa" near Acoma.

² Informant, *hocheni* (Cacique) of Acoma, about 75 years of age.

³ *Tsikinomaha*.

⁴ A ruin at the foot of the mesa on which Acoma is built. It lies on the eastern side. It is where their ancestors lived, the people say, before they built on the mesa.

⁵ There is no spring on top of the mesa, but there are several water-holes. The great water-hole is on the north side, on the sheer edge of the mesa. It is a place of great beauty.

⁶ Compare Lummis, *l. c.*, 255; Cushing, *l. c.*, 88-89.

"Tsaïu tsaïu akuhato
Nia ako nia ako."

On the east side he sang, —

"Tsaïu tsaïu akuhato
Nia ako nia ako."

The coyote said, "I wish to see who is underneath. Arise!" Out came Coyote.¹ "Is it you?" — "Yes." — "Who killed you?" — "I was on top of the mesa, and Spider threw me down." — "Where do you live?" — "I live far over on the south side." — "Well, go home." That is all (*tomesau*).

5. THE RACE.²

Long, long ago at Matsakya some of the people had been running stick-races (*tikwane*) and losing. "Let us have Mole [*yei*] and Hawk [*anelaue*] run against each other!" said the people of Matsakya. On the side of Hawk were to be those who had been winning the races; on the side of Mole, those who had been losing. The bow-priests (*apilashiwanni*)³ of the winners went over to see Hawk. They said to him, "We wish to have a race. We wish you and Mole to run against each other." Hawk said, "When is the race to be run?" They said, "We wish to have it to-morrow." Hawk said, "No, we cannot have it to-morrow. You must wait four days." The bow-priest of the losers went to Mole. He said, "We want to have a race between you and Hawk." Mole said, "When is the race to be run?" — "We wish to have it to-morrow." Mole said, "No, we cannot have it to-morrow. You must wait four days." The day before the race they collected the stakes, — beads, red and white, and turquoise. The night before, Mole went to the houses of the others (i.e., the other moles), and told them at different places, as Hawk should come along, to stick out their heads. Mole said, "About that time urinate and wet yourselves, so that, when Hawk comes up and sees you, he will think you are sweating." Mole went to his house and staid there all night. Hawk staid in his house all night. The next day they brought

¹ For this pattern of restoring to life by song from under a cloth, compare Voth, Hopi (FM 8 : 2, 6, 7, 8, 9, 208); Lummis, *l. c.*, 68-69.

² Informant, Waisilutiwa of Zufi, about 50 years old. He learned his tales at his fraternity (*mathe isannakwe*) meetings. Compare Cushing, *l. c.*, 277 *et seq*; Lummis, *l. c.*, 99-102; P. E. Goddard, Jicarilla Apache Texts, No. 46 (PaAM 8 [1911]). For the distribution of the tale among other Indian tribes, see Boas, BBAE 59 : 307. For the South American, African, Asiatic, and European distribution, see Dähnhardt, *Natur-sagen* (Leipzig, 1912), 4 : 48 *et seq.*; also Visayan (Millington and Maxfield, JAF 20 : 315). For North American Negro distribution, see E. C. Parsons (JAF 30 : 174, 225-226; also Kamerun, Cross River (Alfred Mansfeld, *Urwald Dokumente* [Berlin, 1908], 224); Hottentot (Leonhard Schultze, *Aus Namaland und Kalahari* [Jena, 1907], 528).

³ Actually the bow-priests place the sticks, but others arrange the race.

the stakes into the plaza.¹ When they had finished laying the bets, Mole said to Hawk, "Which direction shall we take? I will go under ground, and you above ground." Hawk said, "Let us go by Matsakya, Tsililiima, Tekiapo, Awiela, Alihemula, Kopachia, Telaŭwâiela, Akiapoella, Kushinolko, Matsakya." As soon as they started off, Mole went into his hole and staid in it. Hawk flew on to Tsililiima. There a mole poked out his head, and called out, "Keep on! We are running together. Keep on as you are!" Then he went back underground. Hawk flew on to Tekiapo. There another mole poked out his head, and called out, "Keep on! We are running together. Keep on as you are!" Meanwhile Mole, he who made the bet, prayed to his father the Sun, and the clouds began to gather.² By the time Kopachia was reached and the mole there looked out of the hole, Hawk was behind. The mole waited. He said, "If you don't make haste, I shall leave you behind." By that time the rain was falling fast. When Hawk reached Telaŭwâiela, he was wet through. At Akiapolla, Hawk was wobbling, he was drenched. The mole there said, "You best make haste, I am leaving you far behind. I had to wait here for you a long time." Hawk could hardly fly. At Matsakya, Mole jumped out where the things were piled, and said, "That is the way to win a race."³ Mole won everything, — the beads, the turquoise. He took them all to his house. Hawk lost everything. He was so muddy he could scarcely fly. *Lewi.*

6. FORGETTING THE SONG: THE EMPTY MASKS.⁴

Long, long ago at Kanulaa lived a coyote. At Wempo lived the locusts (*chumali*). They would climb up a piñon-tree, and there all day long they sang, —

| | |
|----------------------------|-------------------------------|
| "Chumali chumali shohkoya. | "Locust, locust, flute. |
| chumali chumali shohkoya. | Locust, locust, flute. |
| hechotata chupachinte | The piñon-tree they climb up. |
| shohkoy shohkoy." | Flute, flute." |

The coyote who lived at Kanulaa with his wife said, "I am going hunting." His wife said, "Go hunting. Maybe you will kill a rabbit. When you come, we will eat." He went hunting at Pishukaia.

¹ As in an actual race. The stakes are tied together, blanket with blanket, etc.

² The stick-races (*tikwane*) are run for rain. For the pattern of winning a race by making it rain on a bird competitor, cf. Lummis, *l. c.*, 14-21. Our tale is a striking instance of the combination of two patterns, foreign and native, the combination suggested by identity of subject.

³ At this the winner brought his fists together, as did my narrator, and breathed on his thumbs (*yasumawie*).

⁴ Informant, Tsatiselu of Zuñi. Compare Cushing, *l. c.*, 255 *et seq.*: Voth, Hopi (FM 8 : 67, 68); Lummis, *l. c.*, 84-86.

He reached Atsinakwe. He went on to Wempo. He heard a sound. They were singing, —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

He stopped. He said, “What is that? What a pretty song to put the children asleep!” They sang again, —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

Coyote looked up into the tree. There were the locusts. He said, “Grandmothers [*hotakwe*], grandfathers [*nanakwe*], are you playing?” The locusts said, “Yes.” Coyote said, “May I play too?” — “Yes.” Coyote said, “How can I get up?” The locusts said, “Sit on that branch. When we sing, you must sing too.” Coyote jumped up on the branch. They sang, —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

Then Coyote sang (on a lower scale and ponderously), —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

At sunset Coyote said, “I must go home, I am going [*soanne*].” The locusts rejoined, “Go [*maklu*]!” Coyote said, “I will come again to-morrow.” The locusts said, “Come [*ia*]!” At mid day the locusts went up into the piñon-tree, and sang, —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

Coyote came. The locusts said, “Grandfather, are you coming? [*Nana, tosh ia?*]” Coyote said, “Yes.” The locusts said, “Jump on the branch, and we will sing.” He jumped on the branch. They sang, —

“Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy.”

The sun went down. Coyote said, "I must go home." He went home, and he tried to sing the song to sing his children asleep. He sang, —

"Chumali, chumali."

The rest of the song he forgot. His wife said, "Did you get the song?" He said, "No, I forgot it." He kept on saying, —

"Chumali, chumali."

The next morning Coyote returned to Wempo. He said to the locusts, "I don't want to stay all day with you, but I want to take the song to my house." They sang for him. He left them. On his way he fell into a mole-hole. He lost his song. He went back again to the locusts. He said, "I fell into a mole-hole, and I forgot my song. You must sing it to me again." So they sang, —

"Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy."

He went, and he stepped on a brittle branch, and he hurt his foot and forgot his song. So he went back again. He said, "I stepped on a brittle branch, and I hurt my foot and I forgot my song. You must sing it for me again." They sang, —

"Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy."

He went, and on his way he stepped on a cactus-plant. He fell down, and hurt his foot and forgot the song. He returned to the locusts, and said, "I stepped on a cactus-plant and fell, and hurt my foot and forgot the song. You must sing it for me again." They sang, —

"Chumali chumali shohkoya.
chumali chumali shohkoya.
hechotata chupachinte
shohkoy shohkoy."

He went, and fell into a mole-hole, and lost his song.¹ He started back to the locusts. They said, "We have sung for him four times. Let us not sing for him again!" So they went into their holes. They took off their masks, filled them with pebbles, and set them in the piñon-tree. They saw Coyote approaching, and they went into their tree. Coyote came, and said to the locusts' masks, "Sing for me

¹ Compare A. L. Kroeber, "Ute Tales" (JAFL 14 : 266-267); "Ananci Stories" (The Folk-Lore Record [London, 1880], 3 [pt. 1] : 53-54).

again. I fell into a mole-hole, and I forgot the song." They did not answer. Coyote said, "Sing to me, or I shall come up on the tree and eat you up."¹ They did not answer. "I shall ask you four times,"² said Coyote. "Once, will you sing for me?" They did not answer. "Twice, will you sing me the song?" They did not answer. "Thrice, will you sing?" They did not answer. "I shall give you one more chance. Will you sing the song you sang to me, *ahota*?" Nobody answered. He said, "They want to be eaten up." He jumped up and seized the masks. He knocked out his teeth as they closed on the pebbles in the mask. His mouth was full of blood. He went to his house, and his wife said, "Why is your mouth full of blood?" Coyote said, "I asked my *ahota* to sing me a song. I asked them four times. Then I jumped upon them and knocked my teeth out on their masks."³ Coyote said, "We must not live here. We must live where we can live all the time." So they went to Kosenakwi. That is why at Kosenakwi, on your way to Kîanakwe, you can always see coyotes; just as at Wempo, as you pass by, you always see locusts. Thus it was long ago.

7. FORGETTING THE SONG: INSIDE THE LIZARD.⁴

A long time ago (*tsikinomaha*) at Kaîaushitsa there was a lizard(?) (*tapinosk*) singing. He sang, —

"Heto uma tima
matiu ti mu."

There came up a coyote (*chuski*) and listened. Lizard sang again, —

"Heto uma tima
matiu ti mu."

Coyote said, "I think it was over there to the west." He came closer. He said, "Friend [*saukin*], are you here?" Lizard said, "Yes." Coyote said, "You have a fine sound. I want you to sing for me. I want to learn it." Lizard said, "Very well." He sang, —

"Heto uma tima
matiu ti mu."

"Did you learn it, my sound?" asked Lizard. "Yes." — "Sing it." Coyote sang (in a lower key and ponderously), —

¹ Locusts are eaten by the Zuffi. They are soaked over night and parched.

² A *teniente* may knock a man down for refusing to obey an order, but he must first give the order four times. A promise, to have a binding force, must be made four times. For example, should a man require of his daughter the promise to behave as he wishes, he would ask her for the assurance four times.

³ Compare F. Russell, "The Pima Indians" (RBAE 26 : 243).

⁴ Informant, Cacique of Acoma.

"Heto uma tiuma
matiu ti mu."

"I see you have learned my sound," said Lizard. Coyote said, "I am going." He went to the east. As he approached a cedar-tree, singing his song, a rabbit sitting under the tree heard him. The rabbit jumped up and ran into a prairie-dog hole. Coyote ran after the rabbit, and began to dig in the hole. He dug, dug, dug, until his nails were worn off. Then he tried to sing his song, and could only say, "Mati, mati." The rest he had forgotten. He said, "I had better go back and ask my friend." He went back to Lizard, and said, "Friend, sing for me." Lizard only looked at him, saying nothing. "Friend, sing your song for me. I am going to ask you four times. Then, if you don't sing, I shall swallow you down. Now, sing for me." Lizard said nothing. "Sing for me." Lizard said nothing. "Sing for me." Lizard said nothing. Then he swallowed him down. Inside of Coyote, Lizard sang, —

"Heto uma tiuma
matiu ti mu."

Coyote said, "Where are you?" — "I am inside." — "Very well, friend; but don't cut my throat or my stomach. Just sing." But Lizard did cut his throat and his stomach, and Coyote fell down dead.¹

8. WATER-CARRIER: THE EMPTY SKINS.²

Long ago (*hamaha*) at Kwateshgetsu lived Coyote with his family. They were very thirsty. He went down after water. He had no way to carry it except in his mouth. On his way the meadow-larks (?) (*chiana*) were singing, —

"Pu chiru, chiru!"

Coyote said, "How pretty!" and he dropped the water out of his mouth. "*Tsihaiemetoha!*"³ I must go back for water," said Coyote. Then he said to the meadow-larks, "If you sing that way to me again, I shall do something to you." He went back and filled his mouth with water. He started for his house. Again he met the meadow-larks singing, —

"Pu chiru, chiru!"

Coyote said, "That is a fine song!" and the water ran out. He said, "That is the second time. I must go back for water. If you do that

¹ Compare Cushing, *l. c.*, 211 *et seq.*; Voth, Hopi (FM 8 : 19); Lummis, *l. c.*, 86; Russell, *l. c.*, 246. This final incident appears to be a variant of a widespread tale in Europe ("Thumbling") and Africa. See E. C. Parsons, "Folk-Tales of Andros Island, Bahamas" (MAFLS 13 [1917] : 8 [note 3]).

² Informant, Usi of Laguna. Compare Voth, Hopi (FM 8 : 65, 70).

³ This word Usi considered a "swear-word," but he did not know the specific meaning of it. He knew no way in Keresan of calling on the Sun or on ancestors.

again, I shall see what I can do." He went back, he filled his mouth with water, and he plastered his mouth with clay so that he could not open it. He started back. The birds were still along the road. Again they sang, —

"Pu chiru, chiru!"

Coyote said, "That is a fine song! I must have it to sing to my children." He opened his mouth, and the water ran out. He said, "That is the third time. I must go back for water." He went back, he filled his mouth, and he plastered it over. He started back. The birds along the road sang, —

"Pu chiru, chiru!"

"What a fine song!" said Coyote, and out ran the water. He went back again for water, filled his mouth, and plastered it over. He started back. This time the birds did not sing. Coyote went to his house. He found all his family lying dead.¹ He felt anger against the birds, and he started after them. The birds knew that his family was dead. They skinned themselves, and they filled their skins with pebbles. When Coyote came up, he said, "I am going to kill you, because you killed my children." He jumped on the skins and bit them. His teeth struck on the pebbles and broke. "*Tsihāremetoha!* their bodies are full of pebbles!" His mouth was full of blood. He went east, down to the river, to wash his mouth. At the river he saw his reflection in the water, and he was frightened. He said, "Somebody is coming after me!" Then he ran to the railway-crossing and went into the river. Again he saw his reflection in the water. "Somebody is coming after me!" he said, and he ran west to the town. The dogs saw him coming. They ran after him, and caught him and killed him. *Tometsich.*

9. FATAL IMITATION: MISLEADING COMMENT: HOLDING UP THE CAVE.²

Long ago one day at Komask, at the south side of the mesa, sat a spider. She held a little basket, into which she put her children. She sang, —

¹ In a Zufi variant the birds are omitted. The difficulty Coyote is up against is making the mud dipper hold. He makes dippers all day. Finally he carries the water home in his mouth.

² Informant, Cacique of Acoma. The basket episode of fatal imitation may be reminiscent of the widespread imitation pattern of the Big John and Little John cycle. Compare, too, Dähnhardt, 4 : 239-241. The pattern of talking aloud to mislead Coyote is a pattern recurrent in Cape Verde Islands tales. As for the episode of smearing with pitch-pine and carrying the rock, it is somewhat reminiscent, in a curious hybrid way, of the familiar Negro patterns of holding up the cave and of smearing as a disguise. "Holding up the cave" is clearly given in Voth, *l. c.*, 79; Lummis, *l. c.*, 227-228. See, too, Preuss, 1 : 290; Boas, "Notes on Mexican Folk-Lore" (JAFL 25 [1912]: 201, 206, 237); J. A. Mason, "Folk-Tales of the Tepecanos" (JAFL 27 : 135, 204); J. Teit, "European Tales from the Upper Thompson Indians" (JAFL 29 : 313-314).

"Statinau statinau
Kap kap
Statinau statinau
Kap kap."

She threw the basket down the cliff. She sang again, —

"Statinau statinau
Kap kap."

Up came the children. Then Coyote heard her singing. She said, "Somebody is singing a pretty song. I am going there." He was below the mesa. Spider sang again, —

"Statinau statinau
Kap kap."

Coyote said, "I am going up to see who is singing." He went up, and he found Spider. He said, "Are you here, my friend?" — "Yes." — "I heard your song. I want to learn it." Spider said, "Very well [*tauwa*, 'good']." She sang, —

"Statinau statinau
Kap kap."

"Did you learn the song?" asked Spider. "Yes." — "Sing it." Coyote sang (in a lower scale and ponderously), —

"Statinau statinau
Kap kap."

Coyote said, "I am going to fetch my children to play here with yours." Spider said, "Very well." Coyote went and put her children in a big basket, and carried it back to Komask. Spider said, "Now, my friend, can your children come up like mine?" Coyote answered, "I don't know." — "Let us try." Spider and Coyote sat together, their baskets side by side. They sang, and each threw down her basket. The little spiders came up, but the little coyotes did not come up. Spider said to Coyote, "I wonder why your children do not come up?" Coyote said, "I will go down to see." When she went down, Spider said, "Let us run away towards the west!" There they had an underground-hole they went into. When Coyote went down, she found all her children dead.¹ She was very angry. She said, "I am going to kill all the spiders." Up she went, but she found nobody there. She found their tracks, and followed them. She found the hole they went into. She began to dig, dig, dig. As she dug down near to where they were, as near as this (indicating an inch or two), Spider said, "I am going to fool Coyote." As Coyote was near the door, Spider said, "Move away! I am going for the woman who is

¹ Compare M. C. Stevenson, "The Sia" (RBAE 11 : 153-154); Voth, Hopi (FM 8 : 71).

to dance." The little spiders said, "Move away! I am going for the man who is to dance." Coyote moved aside to let them up and out, and to wait for them to bring back the dancers. They went, and they never came back. Coyote waited and waited. Then she lay down and slept. One of the little spiders saw her sleeping. The little spider said to her mother, "I see where Coyote is lying asleep. Let us go and pick out all her hair." They went, and picked out all her hair. Coyote woke up and looked at herself. She said, "The spiders did this, but I can't do anything to them. I had better let them go."¹

She went and made balls of piñon-pitch, and rubbed them on a smooth rock. Then she rolled herself on the rock. As she turned over and stood up, the rock stuck to her back, and came up with her. It began to rain hard. Another coyote came by. Coyote pretended she was in under a cave. The other coyote said, "Somebody is over there." — "My friend, come in! Here is a fine cave." The other coyote went in, and stuck fast also to the rock. She tried to get away. Coyote said, "Stay with me. Let us carry this rock together!" They started towards Zuñi, towards the dam.² Somebody there had corn-meal in a rock trap. The two coyotes were hungry. They went in. The heavy rock fell on them and killed them. *Tomesau.*

10. GETTING RID OF THE OTHER: THE TRICKY DISPOSAL (MOCK PLEA):
THE WATCHER INJURED.³

Long ago one rainy day a coyote went out. Out there on the plain the water was running deep. The flood drove the prairie-dogs out of their holes. Coyote waited for them to come out, and caught them. He caught and killed five. He laid them on top of a high bank. He went on. A polecat (*gâisach*) came along, and found the dead prairie-dogs. When Coyote came back from going after other prairie-dogs, he found the polecat sitting alongside the dead prairie-dogs. When he came, Coyote said, "*Kwatsi.*" Polecat said, "*Tawahe.*" Coyote asked, "What are you doing?" — "I have killed these prairie-dogs. That is why I am here." Coyote said, "No, these prairie-dogs are mine." Coyote and Polecat began to quarrel. Then Coyote said,

¹ Compare Lummis, *l. c.*, 106-107.

² The dam at Black Rock is a construction of the last few years.

³ Informant, Usi of Laguna. Compare Stevenson, "The Sia" (RBAE 11 : 147-148, 152); Voth, Hopi (FM 8 : 58); Cushing, *l. c.*, 209, 210. The true pattern either Cushing failed to get or his informant had lost. It is, as in this tale, the pattern of getting your captor to dispose of you as you wish by fooling him on the means he proposes. Thus in the familiar American Negro tale, Rabbit gets Fox to throw him into the briar-patch, where he was born and bred (see Dähnhardt, 4 : 43-45). For the distribution among Indians, see Roas, Kutenai Tales (BBAE 59 : 305 [note 1]). The conclusion is reminiscent of the equally familiar pattern of blinding the guard.

"Let us cook them!" They dug a hole, they made a fire, in the coals they set the prairie-dogs. Then they started to run a race to the distant mountains. Polecat ran on ahead. He hid in a prairie-dog hole. Coyote ran on ahead. Then Polecat turned back and ate up the prairie-dogs. He went up on a rock. Coyote returned, but he found no prairie-dogs. "Who has taken them?" asked he. He saw the tracks of Polecat. The tracks led to some rocks and to a crack between the rocks. There the tracks were lost. Coyote looked up and saw Polecat sitting on the rock, eating. "Give me back the prairie-dogs," said Coyote. "No, they are mine," said Polecat. Polecat threw the bones down to Coyote. After he had finished eating, Coyote said, "Come down. Let us be friends!" — "Are you sure?" asked Polecat. "Yes." Polecat asked four times. Then he came down. Coyote said, "I am going to kill you, because you ate up all my prairie-dogs." Polecat ran away into a hole. Coyote said, "I am going to get you. I will smoke you out with cedar-wood." — "All right!" said Polecat. "I don't mind cedar-wood smoke." (That was just what he did mind.) Coyote said, "I will smoke you out with piñon." — "All right! It won't hurt me." Coyote said, "I will try again. I will take piñon-pitch." — "That will hurt me," said Polecat. (But that was what would not hurt him.) Coyote shut up the hole Polecat was in, and went and collected piñon-pitch. He brought it back to the hole and set fire to it. He blew the smoke into the hole. "Blow all you can," said Polecat. "I am nearly dead. Blow, blow!" Then Polecat kicked the coals back over Coyote's head and body. Coyote was badly burned. That's all (*tometsich*).

II. PLAYING DEAD: THE WATCHER INJURED: GETTING RID OF THE OTHER.¹

Long ago (*hamaha*) at a round rock lay a coyote asleep. Up came four little prairie-dogs (*neti*). One said, "Let's wake him up!" — "No," said another, "he would eat us up." They went away. Then they came back and found a rabbit (*get*) standing there. The rabbit went and woke up Coyote. He was glad to see them all, and made friends with them. Rabbit said, "Let us all run a race!" They ran. Rabbit said to the prairie-dogs, "Come on!" They left Coyote behind. Then they waited for him to come up. He said, "I am so tired and thirsty!" So on their return they did not race. They sat around, Coyote in the middle. Then the prairie-dogs went away. Coyote and Rabbit were alone. Coyote said, "I am hungry. I am going to catch some prairie-dogs to eat." — "How can we catch them?" asked Rabbit. "I know what to do," said Coyote. Rabbit went and told

¹ Informant, Margaret Marmon of Laguna. Compare Stevenson, "The Sia" (RBAE 11 : 150-151); Swanton, Natchez (JAFL 26 : 194, 195 [Nos. 2, 3]).

the prairie-dogs to come and sing for Coyote, because he was dead. The prairie-dogs were glad Coyote was dead, but some of them were afraid. They did not believe Coyote was dead. One of them went on ahead, to make sure he was dead. He tickled him. He went back, and said to the others, "Yes, he is dead." So they all went over to where Coyote lay. They stood around in a circle, hand in hand.¹ Then Coyote began to throw sand up with his paws. The sand went into their eyes and killed them. Coyote was glad. So was Rabbit, because they would have a big dinner. They made a little round hole, and put the prairie-dogs in it to cook. "How can we eat them all?" asked Rabbit. "Let's have a race, the winner to eat the biggest!" said Coyote. So they started to run. Coyote said to his friend Rabbit, "You go on ahead, you go slowly." Rabbit went on and hid behind a bush. Coyote ran past as fast as he could. Rabbit waited until Coyote had passed him. Then he turned and went back to where the prairie-dogs lay. He took all the biggest and fattest, leaving only the skinny little ones for Coyote. Coyote on ahead said, "I wonder where my friend is! Some one may have shot him. I won't wait. I will go back and eat up the prairie-dogs." When he got back, he found only the skinny little ones. He said, "I will go and kill Rabbit." He went to the rock below which Rabbit was sitting eating. Rabbit said, "Eh, my friend! come on down." Coyote said, "How can I climb down?" Rabbit said, "Go around the other way, and I'll take you down." Rabbit began to show him how to climb down. They came to a narrow place where Rabbit was unable to lift Coyote through, — Rabbit was too little, and Coyote too heavy. Coyote fell down and killed himself. Rabbit went back to his house. That's all (*hemetsich*).

12. TAIL BY TAIL.²

Long ago (*sons inote*) at Akyapa³ lived the *kyanakwe*.⁴ In their house inside⁵ Towa Yalene they planted corn and watermelons. Every day their mother would boil corn, and they would bring the corn out and the watermelons, and they would dance, and sing, —

"Tupikela
tupikela
âiya lula lula chi

¹ Compare Lummis, *l. c.*, 103-105. For bibliography on "playing dead" see Parsons, *Folk-Tales of Andros Island, Bahamas* (MAFLS 13 : 91 [note 1]).

² Informant, Tsatiselu of Zuñi. Compare Cushing, *l. c.*, 229 *et seq.*; Swanton (JAFL 26 : 218); W. A. Clouston, *The Book of Noodles* (New York, 1888), 46-51.

³ Wide standing rocks. The pinnacles on the west side of Towa Yalene, the great mesa three miles east of Zuñi, are so called.

⁴ M. C. Stevenson, "The Zuñi Indians" (RBAE 23 : 217 *et seq.*).

⁵ A myth goes that the son and daughter of the rain-priest who were thrown off Towa Yalene as a sacrifice to the mounting flood live with their children *inside* the mesa.

asi lume e
chia tata i i
uita uita."

At "uita uita," they would lift the corn in the air. They were eight little ones, and their mother and father made ten.

In the mountain where there are white stones (*aiala*, "stones;" *kohanna*, "white") lived a coyote with his wife and children (*anchawe*). He said, "I will go out and hunt rabbits." When he reached Akyapalue, he heard a noise. He looked and found nothing. At sundown (*sunapa*) he went to his house, and said to his wife, "I will go again to-morrow." Next morning Coyote said to his wife, "I will go rabbit-hunting." He went, and he heard a noise again. He looked, and he saw the *kyanakwe*. They sang, —

"Tupikela
tupikela
āiya lula lula chi
asi lume e
chia tata i i
uita uita."

When they raised up the corn, the coyote jumped for it, but he could not reach it. He said, "Throw the corn down, and I will take it to your younger brothers [*ayam asuwe*]." At sundown he went to his house. He said to his wife, "I have found them. They are up in Akyapalue." Coyote said, "I will call for my older brothers [*yama apapa*], and we will go get them." Early in the morning he called for Cedar-Tree (*homaakuena*) Coyote (*suski*), *sukemaa suski*, *sute-wulikwe*, *suayalakwe*. When they came, they said, "What do you want of us?" — "I have found a *kyanakwe*-nest. Let us get them and kill them! Then we will take their corn and muskmelons and water-melons, and all they have." — "When shall we go after them?" asked the other coyote. "In four days." In four days the coyote came, and the coyote who had found the nest said, "We will climb up now. We will hold each the tail of the other. You must not break wind.¹ If any one breaks wind, we shall fall down and die." Coyote said, "Who will be first?" — "You who found the nest shall be first." Then the coyotes went on up the east (?) side, each holding by the tail of the other. Their little younger brother, the last one, broke wind, and they all came tumbling down.² They were all killed.

Then the *kyanakwe* said, "Who will go to Koluwela and tell the *koko* to come and skin the coyotes and put the skins around their

¹ The boy who was translating for me gave this first as "cough." He had heard his Americanized mother thus translate it.

² The pattern is obscured, as the chain should be made from top to bottom. Moreover, breaking wind seemed to be thought of as a "charm," not a joke.

necks?" *Kyanakwe* *awan papa* said, "I will go." He went to *Kolu-wela*. The *koko* said, "Our grandfather [*honawan nana*] is coming." They said, "Why do you come?" The *kyanakwe* said, "I come to tell you that the coyotes came after us; but when they got to the top, their younger brother broke wind, and they all fell down and were killed. Come and skin them, and put the skins on your necks, and you will look finer than ever." The little *kyanakwe* went back to his house on Towa Yalene. The *koko watemala*,¹ *temtemshi*,² *homachi*, *sakialishla*, *atoshle*,³ *hehea*, — all came and skinned the coyotes, and put the skins around their necks. The *kyanakwe* said, "You look finer than ever" (literally, "If you looked fine once, now you look still finer"). The *kyanakwe* passed four days, and then they went to Panatumakwe. That is how the *kyanakwe* came to live at Panatumakwe, and that is why the *koko* have coyote-skins around their necks.

13. TAIL BY TAIL.⁴

Long ago at Katsima the *shloroka*⁵ were dancing down in a rock hole. They sang, —

"Hama ⁶ giana
hama giana
Gowawaiima ⁷ chinaia⁸
gatoweimishi ⁹ chirikisha ¹⁰
hama hama chaiera
aha ha aha
ihi hi ihi
aiha aiha lino lino."

Up came Coyote. He listened to the song. He liked it. He went and called the other coyotes to hear the song. Six coyotes came. "How are we to get down and learn the song?" asked one. "Let us hold on each to the tail of the other; but none must break wind." They started down, each holding the tail of the other. Then the one in the middle broke wind, and all fell down. They fell into a pile and were killed. The *shloroka* got their skins, and wore them around their necks.

¹ All kinds. One of the dances danced by the *kiwitsiwe* at *kokw awia* (Shalako) and again later in the year.

² So called from their call.

³ See E. C. Parsons (AA 18 : 338 *et seq.*).

⁴ Informant, Uai of Laguna.

⁵ A dance performed during winter. The myth of the *shloroka* corresponds to that of the *kyanakwe*.

⁶ Long ago.

⁷ A place name.

⁸ Narrow passage.

⁹ Men's leggings (?).

¹⁰ Rattle.

14. THE TURKEY-HERD.¹

Long ago at Kyakima lived a girl who spent all her time herding turkeys. She never did anything for her sisters. Nobody would comb her hair. It was all in a snarl. Her sisters would tell her to cook. They would say, "Why do you so love the turkeys?" She did not answer. After her sisters had cooked, she would take the bread and go out and tend the turkeys.

At Matsaki they were dancing *lapalehakya* (*lapa* > *lapapoawe*, "parrots;" *lahakya*, "tell"). They were dancing for the third time, when the turkey-girl said, "Younger sisters [*ahani*]!" The turkeys said, "What?" The girl said, "I want to go and see the dance." The turkeys said, "You are too dirty to go." She repeated, "I want to go." The turkeys said, "Let us eat the lice out of her hair!" Then each ate lice from her hair. Then an elder-sister (*kyauu*) turkey clapped her wings, and down from the air fell women's moccasins (*mokwawe*). Then her younger sister (*ikina*) clapped her wings, and down from the air fell a blanket dress (*yatone*). Then another elder sister clapped her wings, and down from the air fell a belt (*ehnina*). A younger sister clapped her wings, and a *pitone* fell down. An elder sister clapped, and a blanket (*eha*) fell down. The little younger sister (*an hani tsanna*) clapped, and a hair belt (*tsutokehnina*) fell down. *An kyauu* said, "Is this all you want?" The girl said, "Yes." She put on the moccasins and the *ehayatonana*. The turkeys put up her hair in a queue. She said to the turkeys, "I will come back before sundown." She went to her house, and made a little cloth bag, and filled it with meal. Then she went on to Matsaki. Her sisters said, "Has she gone to the dance?" One said, "Yes." — "She is too dirty to go." After she reached Matsaki, as she stood there, the dance-director (*otakya mosi*) asked if she would dance. She said, "Yes." She danced all day. When the sun set, she finished dancing, and ran back to the turkeys. The turkeys had said, when she did not come, "We must not go on living here. Our sister does not love us." When she arrived, they were not there. They were on top of a little hill, singing, —

"Kyana to to
kyana to to
kyana to to ye
uli uli uli to to to to."

They flew down to Kyakima. They went on as fast as they could until they came to turkey-tracks (*tonateanawa*). There they drank at the spring. Their tracks were from north, south, east, west.

¹ Informant, Tsatiselu of Zufi. Compare Cushing, *l. c.*, 54 *et seq.* This is, I suggest, a Cinderella tale, the pattern in regard to the sisters being confused.

After they drank, they flew to Shoakoskwikwi. They reached a high rock. They sat on it, and sang, —

“Kyana to to
kyana to to
kyana to to ye
uli uli uli to to to to.”

When *awan kyauu* arrived, the turkeys were not there. She saw their tracks. She followed the tracks on a run. At Tonateanawa she saw where they had drunk. She ran on. Then she lost their tracks. She went back to her house. The turkeys had flown to Shoakoskwikwi, to the spring there. That is why at Shoakoskwikwi you see wild turkeys. The girl came back to her house crying. Her sisters said, “Don’t cry! You did not return on time. You did not love them.” The girl staid and cooked for her sisters. Thus it was long ago.

15. WHITE BISON.¹

Long ago (*inote*) at Wehuwala (San Felipe) a girl (*ellastoki*) took a husband. He wanted to make her some moccasins. He put the leather in water to make it wet. When the leather was wet, he took it out, fitted the leather to her feet, and cut it. The girl went to grind. He made the moccasins nicely. He said, “Come, let me fit you!” He fitted her, and cut out nicely the top-pieces (*taknikwi*). When her husband had finished, she said, “I want to get water. There is no water.” The husband said, “Put on your moccasin.” (He had finished only one moccasin.) She put it on. She took the jar (*tele*) and went for water. At the well the girl said, “Let me look at my melon-field!” She took off her moccasin, put it on the jar down by the well, and went to her melon-field. As the girl was looking at the melons, a bison (*siawala*) came from the east, — a big white bison. He stopped at the corner of the field. He said, “Are you looking at your melons?” The girl turned quickly, and saw the big white bison standing beside her. “Come here!” said the bison. “Why?” said the girl. “I want to take you to my house.” The girl said, “No, I don’t want to go. My husband is making some moccasins for me.” The bison said, “You better come.” — “No.” — “You better come, else I shall kill you with my horns, with my big spreading horns.” The

¹ Informant, Tsatiselu of Zufii. Compare Swanton, Natchez (JAFL 26 : 212 [No. 18]). For the bibliography of the tale of which this tale appears to be a variant, see Parsons, “Folk-Tales of Andros Island, Bahamas” (MAFLS 13 : 66 [note 2]). In considering the provenience of this tale, it may be of some significance that the first part of it is a variant of the first part of No. 17, an admittedly Mexican tale. Indian parallels of parts of the tale, however, are not lacking. See G. A. Dorsey and A. L. Kroeber, “Traditions of the Arapaho” (FM 5 [1903]: No. 81); A. L. Kroeber, “Gros Ventre Myths and Tales” (PaAM 1 [pt. 3, 1908]: No. 24).

girl was afraid. She went to the bison. The bison said, "Get on my back, and I will carry you." The girl got on the bison's back. The bison ran as fast as he could. At sunset (*yatonkwatonihop*) the bison reached his home in the mountains.

Her husband finished the other moccasin, and said, "Why does she not come?" The girl's father said to the husband, "You go see if she is there." He went to the well. There were the jar and the moccasin. He went to the melon-field, and saw her footprints. He looked about, and saw the track of the bison. He said, "The bison must have stolen you." The young man took the girl's jar and went up to the house. The girl's father said, "Where is she?" — "The bison has taken her away to his house." The young man said, "I will go after my wife. Father, have you any eagle-feathers?" The girl's father said, "Yes, I have some. How many do you want?" The youth said, "I want six." The girl's father gave them to him. He got a red stone (*ahoke*) and made them red. The young man said to the girl's mother, "Mother, will you make me some sacred meal?" The girl's mother made him some sacred meal, and she put it in a bag (*pisinek*); and she put some wafer-bread (*hewe*) in a cloth. The young man tied it across his back. He went to the field to find the track of the bison. He found the track. He was a fast runner. He ran as fast as he could. He came to a mountain (*chipia*). He ran across the mountain. It became dark (*tekwitikya*), and he lost the track. He said, "I had better stay here all night." He gathered some wood. He made a fire. He sat down by it. He took out his *hewe* and began to eat. When he finished eating, he fell to thinking about his wife.

Cougar (*hoktitasha*) had heard the news of the bison stealing the young man's wife. Cougar came,¹ and said, "Are you sleeping here all night?" The young man turned quickly, and saw the cougar. He was afraid. He said, "Yes." Cougar said, "Have you what I want?" — "What do you want?" Cougar said, "I want an eagle-feather." — "Yes, I have some here." Then he took out a feather. "Come here, and I will put the feather on you!" He came up, and the young man put it on the middle of his back.² Cougar said, "Since you have given me this feather, I will guard you all night. Nobody will hurt you." Cougar guarded the young man all night. Early in the morning (*chamle*) Cougar said, "Awake, my father! It is light (*yato-kwehekia*), you must pray (*tewusupeyekia*) to the Sun." The young man awoke, he got his sacred meal, he prayed to the Sun. There

¹ Out of the north, this should probably be, since each of the five creatures to come to him subsequently comes from the direction it is associated with in Zuni myth.

² In another Zuni tale about a bear-girl, the girl asks for a downy eagle-feather; and after she has turned into a bear, she wears the feather on the middle of her back. Were a hunter to catch an animal, and intend to release it, he would tie on it a downy eagle-feather.

was no track to be seen. He took a handful of the sacred meal and made it into a ball. He prayed to the sacred ball. He threw it. The track was anew on the road. He followed the track all day. It grew dark. He stopped and built a fire. Sitting by it, he fell to thinking about his wife. A bear (*ainha*) came from the west. He sat down back of the young man. He said, "Unh, unh, unh! Have you what I want?" — "What do you want?" — "I want an eagle-feather." He took one of his eagle-feathers and placed it in the middle of the bear's back. Bear said, "I will guard you all night." Bear guarded the young man all night. Early in the morning Bear said, "Awake, my father! Get your sacred meal and pray to the Sun." Bear said, "I must be going." So he went where he came from, to the west. The young man got up. There was no track to be seen. He got his sacred meal. He made a ball of it, he threw it. The track was there. He followed the track until again he was tired. He said, "I must stay here." He gathered wood and made a fire. As he sat by the fire thinking of his wife, a badger (*tonashikwe*) came out of the south, saying "Ei, ei, ei!" He saw the badger, he of the face striped with white. The badger said, "Have you what I want?" — "What do you want?" — "I want an eagle-feather. Some one gave me an eagle-feather a long time ago, but it is worn out." The young man took an eagle-feather and placed it on the middle of the back of the badger. The badger said, "Do you go to sleep, and I will guard you all night." Early in the morning the badger said, "Awake and pray to the Sun!" The badger went back to the south. The young man got up. He took the sacred meal, made a ball of it, and threw it. When the Sun was up, there was the track. The young man went on all day until he was tired. He came to a place where he said, "I must stay here." He gathered wood and made a fire. He ate his *hewe*. As he was thinking of his wife, a wolf (*unawiko*) came out of the east, saying, "U, u, u, u! My father, are you staying here all night?" — "Yes." — "Have you what I want?" — "What do you want?" — "I want an eagle-feather. Some one gave me an eagle-feather long ago, but it is worn out." — "Come," said the young man, "I will put one on you." — "Since you have given me the feather, I will guard you all night." Early in the morning Wolf said, "Awake, my father! Get your sacred meal and pray to the Sun. I must be going." Wolf went away to the east. The young man took his meal, made a ball, and threw it. The track was there anew. He went on and on until it was dark. He said, "I must stay here." He gathered wood and made a fire. As he was thinking of his wife, an eagle flew down from the sky and alighted on the ground. The eagle said, "My father, are you staying here all night?" — "Yes." — "Have you what I want?" — "What do you want?" — "I want an eagle-

feather." The young man fastened it to his back. The eagle flew to the top of a tree and watched all night. Early in the morning the eagle said, "Awake, my father! Get your meal and pray to the Sun, I have to go back up into the sky." Again there was no track. When the Sun arose, the young man took his meal, made a ball, and threw it. The track was there anew. The young man went on and on until it was dark. He said, "I must stay here." He gathered wood and made a fire. As he was thinking of his wife, a mole (*ikalute*) came out from under the ground. "My father, are you staying here all night?" — "Yes." — "Have you what I want?" — "What do you want?" — "I want an eagle-feather." The young man fastened an eagle-feather to the back of the mole. And the mole guarded him all night. Early in the morning the mole said to the young man, "Awake, my father! Get your sacred meal, and pray to the Sun. I must be going." The mole went down into the ground. The young man got up. He made a ball of his sacred meal. He threw it. The track was there. He went on until noon (*itiwopa*), when he reached the spring where the bison drank. Then he went to where the spider (*to'chila*) household (*kiakwenona*) lived. The little spiders were playing outside. They went in, and said to their mother, "Somebody is passing by." She said, "It is, I think, your grandfather [*nana*]. Tell him to come in." The little spiders called him in. The mother spider said, "Who will go with him?" — "I," said a little spider. They made a rope out of their threads. The little spider went up to the young man's ear. The young man said, "Are you ready?" The little spider said, "Yes." In the early afternoon (*yasel-lakapa*) they reached the *kossa*¹ household. The little *kossa* said to their mother, "Somebody is passing by." — "It is, I think, your grandfather. Tell him to come in." They called him in. They took rubbings of their skin,² and gave him two balls of it. They called Mehuchokwa.³ "Are you going with the young man?" — "Yes," said Mehuchokwa. The young man went out of the *kossa* house. Mehuchokwa went on ahead until he came to the *katetacha*⁴ household. The little *katetacha* said to their mother, "Somebody is passing by." — "It is, I think, your grandfather. Tell him to come in." The mother *katetacha* said, "Who will go with him?" — "I," said the little girl. "I found him." The two went on ahead of him until they came to a river of snakes. He rubbed himself with the *kossa* balls and entered the river. The snakes would bite him to break

¹ A plant sour or salty.

² This device for creating a person or transmitting personal influence is common in Zuni myth. Compare Voth, Hopi (FM 8 : 6, 7, 8, 15, 27).

³ The feather of this bird is sometimes put under the head of a wakeful infant to make it sleep. The bird itself sleeps much.

⁴ A long-tailed bird, magpie (?).

their teeth on the sour (of the *kossa*). He crossed the river of snakes and came to a river of knives. He rubbed himself with the balls, and he crossed the river.¹ He came to a mountain. The *katetacha* girl said, "Now we must go up the mountain. There is a rock up there. When I am tired, I shall rest on that rock. Get on my back." She spread out her wings. She told him to shut his eyes. She flew up and up until she came to the rock rest. There she rested. She said, "We are near the house where your wife is." After they had rested, she said, "Now we must go up again." Again he sat on her back. She flew up to the top of the mountain. She said, "Do you see that little white house? There is your wife." When they reached the house, the *katetacha* said, "You stay here until I go to Mocking-Bird (*kaichoo*) and tell him not to tell Bison." She went to the mocking-bird, and said, "Don't tell. We are coming to see our elder sister." — "Very well," said Mocking-Bird. Then Mehuchokwa spit on Mocking-Bird, and Mocking-Bird fell asleep. Mehuchokwa went up to the roof of the house, and spit on all the cougars. The cougars fell asleep. When he reached the second story, there were two snakes lying down. He spit on them, and they fell asleep. The young man rubbed his balls on the knife ladder, and the knife ladder was no longer cutting. He went up to where the snakes lay. The bison were making a drum; they were going to have a dance. The house was full of girls who had been stolen. Two girls were in the other room. The *katetacha* girl went in and flew to a nail in the wall. Nobody saw her. After they had made their drum, the bison young men (*astauwake*) were ready to dance. After they had danced, the bison who had stolen the girls said, "We must sleep now." He went in the other room. The bison young men slept in the room where they had danced, back of the altar. Mehuchokwa spit on all the bison, and they fell asleep. The *katetacha* girl told the young man to go in and get his wife. "Go softly, so as not to waken the bison!" When he went in, he waked his wife quietly. He said, "Were you sleeping?" — "Yes," said she. The other girl was not asleep. She said, "Are you going home?" — "Yes," said he. The other girl wanted to go too. They crept out quietly. Mehuchokwa and *Katetacha* had said they would wait below. When they found Mehuchokwa and *Katetacha*, the two girls sprang on to the wings of *Katetacha*, and the young man sat in the middle. *Katetacha* told them to close their eyes. When they were down, *Katetacha* said, "Now open your eyes. We are down. Make haste before day breaks. We must go to our houses." The two girls ran ahead as fast as they could; the young man followed. At sunrise they were at the *kossa* household. The young man said, "We must make haste." They

¹ Compare Lummis, *l. c.*, 125-126.

went on and on to the spring where the young man had drunk. It was noon. The white bison had awakened and looked about for his two wives. He said, "Wake up, my children! Let us go and hunt for my wives." The white bison went on ahead. The bisons were at the *kossa* household by the time the young man and the two girls had reached the spring. The other girls in the house of the bisons ran out and ran home. They were Acoma (*hakuk*), Isleta, Navaho (*apachu*), Laguna, Hopi (*mohuk*).

The two girls climbed up a cottonwood-tree. The young man followed. Then the animals that had taken care of them went up the cottonwood-tree too. When they were up there, the bisons passed by without seeing them. Two little bisons stooped down to drink, and saw the reflections in the water. They did not drink, but went and told the bisons next to them. They told the next, they told the next, until the leaders (*amosona*) heard it. They turned back. They butted at the tree, and they almost got it down. Then the animals up in the tree took up their bows and arrows and shot down the bisons one by one. They killed all but the two little bisons who had drunk at the spring. The animals said, "We must go down and go home." They left the young man and the two girls.

The young man built a fire, and started to cook bison. He cut out a piece from the bison leader. He was fat. They cooked it. But the wife of the young man would not eat the meat. The other girl liked the meat. The young man took out his knife and cut off the head of his wife. To the other girl he said, "Let us go home!" They travelled all day. They arrived at Wehuwala. A crowd met them, and said, "Here is the young man who went after his wife, coming back with his wife." He took the girl to the house of his wife's people, and told the father he had killed his daughter because she would not eat the bison, her husband. The father and mother said, "Our daughter was not a good girl." He said, "Your daughter did not love me, so I killed her. Here is the girl I am going to marry."

16. THE TWO BEETLES.¹

*Son achi*² long ago (*sons inōte*) at Sokwato two beetles (*kipisho*)³ lived with their mother's mother (*hota*). At Sokwato too there lived the maidens of a priest (*shiwanni*)⁴ the young men wanted to have.

¹ Informant, Tsátsiselu of Zuñi. He had heard this tale in the house of his fraternity, the *newekwe*, from the fraternity director.

² Cushing translates, "Let us take up [a tale]!" (JAFL 5 : 50 [note 1].)

³ A little black or brown beetle which lives in manure-heaps. The narrator explained that the *kipisho* in the tale were *kipisho* because they wore *kipisho* masks. Not uncommonly in the tales the animals are animals by virtue of putting on their animal mask.

⁴ *Shiwanni an elle*. *Elle* is short for *ellashtoki*. The narrator or the interpreter began with one maiden, and then changed to two. In the tales, the daughter or son of a priest

They would say, "If you kill the two water-serpents (*kolowisi*),¹ we will have you. Kill them because they devour our people." So the maidens of Ley,² the priest, married nobody. The beetles said to their mother's mother, "Mother's mother!" Their mother's mother said, "What?" — "We want to have the maidens of Ley, the priest." Their mother's mother said, "You are too dirty to go." They said, "We wish to go to-morrow." Their mother's mother said, "Well, you may try." In the morning they went. When they reached the house, they said, "How do you live [*konotewananate*]?" The people of the house said, "Happy [*ketsanishi*]." The people of the house fed them. When they had finished eating, the people of the house said, "What do you want?" The beetles answered, "We want to have your two daughters?" Their mother said, "What do you say to it?" The girls said, "Very well." The two girls went into the next room and made the pallets. They said to the beetles, "We will not sleep together until you kill the two water-serpents. They devour our people. We do not want them to devour our people." They did not sleep together. Early in the morning the girls said, "Do you wish to go?" The beetles said, "Yes." The girls took off their *pilone* and in them wrapped up some *hewe*. They started to go to the South Ocean (*Alahohankwi kyatolunapkwí*).³ They journeyed all day. They said, "Let us stay here all night!" They gathered some wood, made a little fire, and ate supper. The water-serpents called out, "Ou . . . !" The younger brother (*an suwe*) said, "I will go and see." He went a little way. There were two openings whence they came up from the sea. The two water-serpents were talking together. The elder brother (*an papa*) said, "Should any one show me a yellow arrow-head,⁴ I should die." The younger brother said, "Should any one show me a blue arrow-head, I should die." The beetle overheard, and went and told his elder brother. He said, "Let us look for the arrow-heads to-morrow!" Early in the morning the elder brother said, "Let us look in the ruins!" He

(*shiwanni*) corresponds in much the same way, I think, to the princess or prince, the king's daughter or son, in the European tale. Compare, too, the daughters of Ley in No. 17.

¹ The plumed serpent of the Zufi. It figures in the quadrennial initiation of the boys. There is a tale of the marriage of a Zufi girl to a water-serpent (*kolowisi*). A Zufi now living is nicknamed *Kolowisi* because his mother was supposed to have been entered by *kolowisi* during her pregnancy.

² Stories in which Ley figures ("stories about Ley") are known to be of Mexican origin. This story was told me when I asked for a story about Ley. The Zufi deny vehemently that any of the other tales are "Mexican." The tales, they believe, are true. No distinction is made between "tale" and "myth." Ley is, I take it, the Zufi for rei.

³ That is, the Gulf of California.

⁴ Arrow-heads are used by the Keresans as charms against witches. Used in the same ways at Zufi, their purpose is probably the same.

found a large yellow arrow-head. The younger brother said, "Let me look for mine!" He found a blue arrow-head. They started after the water-serpents. Elder brother Water-Serpent came out of the water and made for elder brother Beetle to devour him. Elder brother Beetle displayed the yellow arrow-head, and the water-serpent expired. Out came younger brother Water-Serpent and made for younger brother Beetle to devour him. He displayed the blue arrow-head, and the water-serpent expired. They cut off the heads of the water-serpents. The elder brother dipped his finger in the vomit of the water-serpents, and it was sweet. He said, "Let us go where we slept last night, and eat the vomit with our *heve*. After they had gone and eaten, they smeared their heads and bodies with the vomit, and they became handsome young men.

They went on to the west, and they reached a place where there were Spaniards (*sipaloo*). They were tired of carrying the heads of the water-serpents. "Let us drop them here!" said they. The Spanish governor (*sipaloo tapup*) had a pole, and on top of it a hat. They were trying to bring down the hat. On a table was a pile of money. They said, "Whoever climbs the pole and gets the hat wins the money." Then the beetles arrived, and the Spaniards said, "Let us see you climb up!" The elder brother climbed up and got the hat, his younger brother watching him. But the others did not see him; the hat kept them from seeing him. He won the money. The two put the money in their pockets, and the younger brother put on the hat. They said, "Give us back the hat. You won only the money." But the younger brother kept on the hat, and they could not see him. The two went on to the east. There the Spaniards were playing the same games, only on top of the pole was a moccasin. They told the beetles to try and get the moccasin. The elder brother said to the younger, "This time you go." He climbed up and got the moccasin, a moccasin for the left foot. It too kept others from seeing you. They took the money, and the younger brother put on the moccasin. The people could not see him.

They went on, and arrived at a lonely house where lived a Spaniard. They looked in and saw him eating. When he finished, they went in. He did not see them. He took out from his trunk (*kwauwopoke*) a piece of paper. He laid it on the floor, and four times he went around it. Then he shook his right sleeve with his left hand, and silver money fell out of it. He shook his left sleeve with his right hand, and out fell gold money. The younger brother said, "Elder brother, do you go and get the paper of magic [*aiuchiana*]." He opened the trunk and took out the magic paper. The younger brother said, "Let us go!" They went on until they came to a house where two girls lived. The two girls were forever killing people.

When the two finished eating, they said, "Let us get out our magic paper!" They laid it on the floor. The younger sister (*an hani*) said, "Elder sister [*kyauu*], you go around it first." The elder sister ran around it four times and then jumped into the centre. She came out a sorrel mule. The younger sister ran around the magic paper four times and jumped into the centre. Out she came a sorrel horse. They finished playing, and they put the magic paper back into their trunk. The two girls made their pallets and went to sleep. The two beetles said, "Let us sleep here!" Early in the morning, the elder sister said, "Let us get out our magic paper!" They laid it on the ground. The beetle young men were outside. The elder sister ran around the paper four times and jumped into the centre, and a yellow horse came out. The younger sister then ran around four times, jumped into the centre, and a spotted horse came out. As the two horses chased each other, the two young men came in and stole the magic paper. The two girls had to remain horses. The two young men, having seen all the Spaniards the girls had killed, said, "Let us saddle the horses!" They were fine horses. They saddled and bridled them. They mounted and rode to where they had left the heads of the water-serpents. They picked up the heads and fastened them on the back of their horses. They rode on to where some Spaniards were horse-racing. They raced too. Then they rode on to the house of Ley. They did not bring in the heads. They went in, and said, "Fathers [*atachu*], mothers [*atsita*], *konotewananate*." They said, "*Ketsanishi*." They said, "We have brought you the heads of the two water-serpents." The girls did not believe them. Then they brought in the heads. The girls believed, and they married the young men.

While the young men were away, the people had thrown ashes into the house of their mother's mother. The young men rode to see their mother's mother, and found her house full of these ashes. They said to their wives, "Have your criers [*weanuchokwe*] call out to clean out the house of our mother's mother!" The girls said to the criers, "You must call out to the people to clean out the house of our mother's mother." The people cleaned out the house. The young men rode back to the house of Ley. They put up their horses, they ate supper, they went to sleep with their wives.

The witches (*ahalikwi*) did not like these young men. They determined to play them for their wives. At night the director (*mosi*) of the witches would roll a hoop, and the witches would turn into owls (*muhukwe*), coyotes (*suski*), bears (*arinishe*), and gray wolves (*unawiko*). In the morning the crier of the witches would call, "Come into the plaza (*tehwita*) and see what we can do!" Early in the morning the witches painted their bodies red, and tied yucca-fibre

around their wrists, under the knees, around their chests, and around their heads.¹ To their hair they fastened a fluffy eagle-feather.² They sat on the bench with their hoop. Out came the two young men with their wives. The witch director rolled a hoop and jumped through it.³ He turned into a cougar (*hoktitasha*); i.e., he wore a cougar mask. His deputy (*pekwin*) jumped through and turned into a bear. His bow-priest (*pilashiwanni*) turned into a gray wolf. Another witch turned into an owl, another into a coyote. The witch director said, "This is all we can do." A young man on the roof called out, "You can become animals at night, but not in the day-time."

The two young men laid their magic paper on the ground. The elder brother ran around it four times. He stopped, he shook his sleeve, and down fell the silver money to the ground. The younger brother then ran around the magic paper four times; he shook his sleeve, and down fell the gold money. The young men said, "All the people must come down and get the money." The witches started to get it; but the young men said, "No, the poor people must come first and get the money." Then the two laid down their second magic paper. The elder brother went around it four times and jumped into the centre, becoming a fine sorrel horse. The younger brother went around the paper four times, jumped into the centre, and became a mule. They galloped about, threw up their heels, and all the people wondered. When they finished playing, the elder brother went around four times, jumped into the centre, and became a man. Then the younger brother went around four times, jumped into the centre, and became a man. All the people thought that it was magic. The elder brother brought out his magic hat, and the younger brother put on his magic moccasin. The people did not see them. Then they took off the hat and the moccasin, and there they were standing where they had been before. Meanwhile the witches had seized the young man who had called from the roof, and thrown him down; but he did not die.

The beetles said, "We cannot live here, for the witches will not leave us alone. We must go where we can live all the time."

¹ Except around the chest, yucca-fibre is worn thus in ceremonial dances.

² A downy eagle-feather is worn thus in all ceremonials by fraternity members taking part in the ceremonial or by dancers dancing without their masks.

³ It is believed that at witch initiations members of the fraternity jump through hoops and turn into any animal they wish. For jumping through a hoop in witchcraft cf. Cushing, *l. c.*, 15; Lummis, *l. c.*, 36-39, 69-79, 132, 134-135. A comparison between this witch magic and the Mexican magic referred to in this tale, describing a circle, jumping into the centre, and changing into a horse, suggests that the idea of the witch magic may be borrowed. The method by which a witch turns into an animal according to native conception — a conception very plain in a tale not included in this collection — is the method of putting on the animal skin or mask.

Their wives wanted to go with them. They said, "No, we are not daylight people. We are beetles." Early in the morning the two beetles started for the house of their mother's mother. Their wives went with them. They reached the house of their mother's mother. The elder brother said, "We must not stay here. We must go where we can stay all the time. If we stay here, the witches will keep on persecuting us." The wives shook hands with their mother's mother. Each said, "I am going [*soanne*],¹ mother's mother." They returned to their own house. The beetles went north until they came to a corral. They went into the manure (*muhepa*). There they lived. No longer did they make any use of speech. In the spring (?) (*telekwaiipa*) the little creatures come out. Thus it was long ago.

17. HOW SHEEP AND HORSES AND BURROS CAME TO THE ASHIWI.²

Sonachi ³ long ago (*sons inote*), in the village of Heshshotoula, the son of a priest (*shiwanni an stawwaki*, "priest, his young man") married a girl of another village. After they were married, he saw that her moccasins were all worn out, so he told her he would make her a new pair. After he had finished one for her left foot, she put it on to see if it fitted. She kept it on. With it on, she went down the hill to sit down. Over at Alahohankwi Kyatolunnapkwi lived a water-serpent (*kolowisi*) who stole all the girls he could. Says he to himself, "Hey! there lives a girl married to the son of a priest, and I see her alone. I am going to get her." So he stretches himself, and lands by the side of the girl, who was sitting down; and he says, "I have come after you." She asks, "Where do you live?" He says, "Just over the way. I will bring you back in a little while." She did not want to go with him, but the water-serpent said, "You must go, I won't go without you." The girl said, "How am I to go?" He told her to get on his back and shut her eyes. She got on his back and shut her eyes, and the water-serpent stretched himself, and they reached his home. He told her to open her eyes. "We are here. You wanted to come, so you will have to stay, although you have on just one moccasin." The water-serpent puts a chair in the middle of the room, and the girl sits down. The water-serpent wraps himself around her so his face is near hers, and they sit there and talk.

The husband finished the other shoe, and waited for his wife to come in. She did not come. He asks, "Where is the elder sister

¹ *Soanne* is the usual formula of leave-taking. It is accompanied by hand-shaking when a person is leaving for some time.

² Collected by Margaret A. Lewis from her husband's brother-in-law. Mrs. Lewis is a Cherokee mixed-blood. She went to Zuni eighteen years ago as a government school-teacher, and she married a Zuni.

³ See p. 240, note 2.

[*an kyauu*]?” The younger sister (*an hani*) says, “I don’t know.” They all went out to look for her. They found where she had sat down, but she was nowhere to be seen. The young man says, “To-morrow I will go and search for her. Maybe I shall find her or die.” The next morning his mother gave him a bundle of meal, and he started out towards the east; and he prayed, “I am going out to find my mother [*hom tsita*],¹ and I want you to show me the way.”² He sprinkled the meal, and it made a road before him, and he followed it. He went on until noon, when he sat down to eat his lunch. While he was eating, a big eagle the whites called *bagoho*,³ from his home by the ocean, saw him sitting there; and he said to himself, “I wonder who that can be! It must be the husband of the girl who was stolen by the water-serpent. He must be looking for her. I will fly down and see him.” So the eagle flew to where the young man sat, and said, “*Konotewnnanate*.” The man said, “*Ketsanishi*.” The eagle asked, “Why are you sitting here alone and so sad?” The young man replied, “I am hunting for my wife: some one stole her yesterday.” The eagle said, “Don’t be sad! You are on the right road, and you will find her. This road leads to the ocean, and she is in the home of the water-serpent. He is the one that stole her from you. You keep on this road; and when you get there, don’t do anything until I come; then I will tell you what to do. You will be on the road four days.” — “But my lunch is about all gone,” replied the young man. The eagle said, “Never mind! you will be taken care of.” Then the eagle flew back to his home. The young man went on until night. He rested, and he went on the next day and the next, and he went on until the morning of the fourth day. He went on until he came to a place of sand, and he sat down and ate the last of his lunch. Then he went on until night. He reached the side of the ocean, and he said, “This must be the place.” He sat down by a large tree. When he hears the flapping of wings, he says to himself, “You are coming. Who else can it be?” The eagle alighted at his feet. He says, “My child [*hom chale*], have you come?” — “Yes.” — “Is this the place?” — “Yes. Is your lunch all gone?” — “Yes.” The eagle says, “I have brought you something to eat;” and he gave the young man something like a deer-heart, saying, “After you eat this, you will never want for anything to eat.” While the young man was eating, the eagle by his magic (*aiuchiana*) took the young man’s heart out

¹ Meaning “my wife.” It is a not uncommon teknonymous term. I should not have known, but for noting the usage in the tales, that it is applied quite irrespective of the fact of motherhood.

² Compare p. 236. In Zufi ceremonials there is an analogous sprinkling of the meal as sacred masked personages go on their way. According to the tales, the rite would indicate that from the sprinkling the road was expected to prove plain or auspicious.

³ *Pakoho* (?). M. A. Lewis pronounces the Zufi surd or indeterminate as a sonant.

and put in its place the heart of a Negro. The eagle says, "My child, your wife is here, but you are not to have her yet. You are to go towards the east; and whatever you find to do, you are to do without asking any questions. When it becomes dark, wherever you are, you are to spend the night, whether you are in a house or out of doors in the woods. Then, when you are tired of wandering around, you are to come back to this place, and I will see you again." So the eagle flew back to his home. The young man went on for a while; and he looked down at his clothes, and they had become rags, and he had been turned into a ragged Mexican (*sipaloo*). He went on until the sun went down. He sat down in a grassy place, and said, "I will stay here for the night." He looked around, and up out of the ground plates of food appeared; and he said, "This must be for me." So he ate; and when he had enough, the things went back into the ground. When he got sleepy, he turned around, and he saw a bed before him; and he said, "This must be for me. This is what the eagle meant when he said that I would be taken care of." He lay down and went to sleep. Next morning he woke up and built a fire; and his bed had gone away, and his breakfast was before him. He ate, and then went on until he got to where Ley had his sheep. He got to a little knoll, and looked down and saw the sheep and the herder. Says he to himself, "I wonder whose sheep these are! There are only a few. They must belong to Ley. But last year the country was full of Ley's sheep, of his cattle, horses, and burros, and now there is only a small herd left. I wonder what became of them! I will talk to the herder." He goes up to the herder, and says, "How are you?" And the herder looks up, and sees a very ragged man standing there, and he says, "Who are you, and where are you from?" The young man says, "I am just going about the country." The herder asks, "What are you doing? Do you work?" The young man says, "Yes, I do anything I find to do. Whose sheep are these?" The herder says, "They belong to Ley." The young man asks, "Are you working for Ley?" The herder says, "Yes, but my time is up, and I am just waiting for the overseer (*allunoka*) to find some one to take my place. Won't you help me to-morrow? The overseer will be here, and maybe he will let you take my place." They spent the night with each other. The next day the overseer says to Ley, "The herder's time is up. Who is to take his place?" Ley says, "I do not know. You had better go and see him, and maybe he will stay a while longer." The overseer hitches up the team and goes to the camp. When he gets there, he sees two men sitting there. "I wonder who the other man is! I never saw him before," says he to himself. He drives up, and says, "Halloo! how are you?" — "We are well," they answer. The overseer says, "Who is this man, and where is he from?" — "He

came yesterday," says the herder. The overseer asks the Zuñi, "Where are you from?" The Zuñi says, "I am from the west. I am just working at anything I find to do." — "Will you work for us?" asks the overseer. "Yes, I will." — "All right!" says the overseer. "But you must not go on the side of the hill where the ocean is. You can graze everywhere but on that side." — "All right! I will do what you say." The overseer and the herder got into the buggy and went back to Ley's house. The Zuñi took the sheep out to graze; and after a while he saw another man like himself, a man all in rags, coming towards him. When the man got near, the Zuñi said, "Who are you, and where did you come from?" The man said, "This way am I come. I do anything I find to do." — "All right!" says the Zuñi. "You are to call me 'elder brother' [*papa*], and you are to be my younger brother [*suwe*]. To-morrow Ley's overseer will be here, and maybe he will let you help me." The next day the overseer comes, and sees the other man, and asks who he is; and the Zuñi says, "My younger brother, and he wants to help me." — "All right!" says the overseer. "He may help; but you must not go near the ocean, for that is where Ley lost all his sheep." — "We won't go near there," they replied. The overseer went home, and the two herded until night. The next morning the elder brother says, "Younger brother, you are to herd the horses and cattle, and I will herd the sheep." And the Zuñi, by his magic (*aiuchiana*) heart, caused a big horse, saddle, and cowboy clothes, to appear a little ways from them. And as the other man turned around, he saw them, and he said, "Elder brother, whose horse is that standing there?" And the elder brother said, "It is yours. That is the horse and clothes that you are to use in herding Ley's cattle and horses. You can't herd in those rags. So go get the horse and bring him here, and take off those rags and put on the other clothes." The younger brother did as he was told, and he got on the horse and rode away after the cattle. After he had gone, the elder brother turned the sheep out; and says he to himself, "I am going over the way they told me not to go, to see why it is that they do not want me to go over there." He goes over the hill, and he sees nothing but water. He says to himself, "I can't do anything alone. I shall have to have some one to help me. [He, having the magic heart, saw where all Ley's herds had gone to.] So I shall have to call on my father Cougar [*hoktitasha*] to help me." He calls to the cougar; and he comes and he says, "My child, why have you called me?" The elder brother says, "Water-Serpent has been killing all of Ley's sheep, cattle, and horses, and I want you to help. When I go into the water and he starts after me, I want you to grab him." — "All right!" says the cougar. The young man takes off his clothes, sprinkles the meal, and goes into the water. Water-Serpent sees him,

and makes a leap at him. Before he gets to the man, the cougar grabs him by the jaws and begins to drag him out. When he drags him out, Ley's sheep begin to come out of Water-Serpent's stomach, all that had been eaten months before. He kept pulling at him, and all the sheep came; then the burros with herder's packs on their backs came out; then the cattle began to come. He was just about half way out, when the cougar said, "I am getting tired. I can't hold any longer." So the man said, "Turn him loose." So he let go, and Water-Serpent went back into the water. They looked around, and the whole place was full of sheep and cattle. The elder brother calls to his younger brother to come and get the cattle and put them with the others. The younger brother says, "Whose are these?" The elder brother says, "They are ours. They belong to Ley." The younger brother took the cattle and put them with the others. The elder brother says, "See, my father (*hom tachu*)! Look around for the biggest sheep you can find, kill it, and take it home, so you can eat it and be strong, for to-morrow we are to fight again. They are not all out yet." The cougar catches a big sheep and goes home. Next day the younger brother takes the cattle out to graze, and the elder brother takes his sheep and goes where they told him not to. He calls to his father Cougar to come. He comes, and says, "My child, *komotewananate*." — "*Ketsanishi*, father," says he. "We are to fight again." And he pulls his clothes off and goes into the water. Water-Serpent sees him; and just about the time he is going to eat the young man, the cougar grabs him by the jaws and begins to pull him out. When he is half way out, the sheep, cattle, burros, and horses come out. "I am getting tired," says the cougar. "I can't hold him any longer." — "Turn him alose," the man says. So the cougar turns him loose, and he goes back into the water. The man tells the cougar to catch another sheep, so that he can have a good meal and be ready for a fight again the next day. He catches one and goes home. The elder brother takes his sheep and goes back to the corral; but there are so many, they can't all get into it. The whole country was full of sheep, cattle, burros, and horses. The men ate their supper and went to bed. The next day the overseer came; and he saw a fine horse saddled, and a man with nice clothes on, and the place full of herds. He asks, "Whose horse is this, and whose sheep, cattle, and horses are these?" And the elder brother says, "They are Ley's. Go and see if they are his. You know those that were lost." The overseer went and looked at them; and he comes back, and says, "Where did all these come from? Most of them were killed long ago." The elder brother says, "They did not come from anywhere. We just found them. We know how to herd." — "Thanks [*allekwa*]," says the overseer. "Even if Ley has four rooms filled with gold and silver, maybe

he will have enough to pay you;¹ for you have found all of his stock, and made him a rich man again. I will go and tell him; and if he does not believe me, I will bring him, so that he may see for himself. I am going [*soanne*]." After he had gone, the herders sat down and ate. When they got through, the younger brother got on his horse and went after his cattle. The elder brother took his sheep and went to the ocean, and called for his father to come. When he reached there, the elder brother said, "This is our last fight." He pulled his clothes off and went into the water. Water-Serpent leaped at him, but the cougar has him by the jaws, and begins to pull him until he is almost out. The horses all begin to come out; and when all that were in had come out, the young man cried to the cougar to let him go. "His face is so sore, he won't be able to kill anything else." The cougar let go, and he went back into the water. While they had been fighting, Ley had come to the camp, and, not finding any one, started out to hunt them, and met them as they were coming over the hill. They all went back to camp. Ley says, "Thanks, my child! A long time ago Ley had lots of stock, but they most all were killed. Where did you get all these sheep?" The young man says, "I did not get them anywhere. I just found them. Look around for yourself and see if they are all here." Ley looks, and finds that they are all back again, and says, "You must know how to herd. Thanks! Maybe I shall have enough to pay you. No matter how much you want, I won't say no. When is your time up?" — "Two days from now," the young man replies. "All right!" says Ley. "Maybe I can find some one to take your place. We must go now; and when I find some one, I will bring him, and take you back with me." The next day they found a man to take their place. The next day they took the new herder to the camp; and the two men went back with the overseer, who said, "Maybe Ley can pay you what he owes. We will see when we get there." Before they reached Ley's house, the elder brother says, "Younger brother, how is it to be? What are we to ask for?" The younger brother says, "I don't know. Whatever you say." The elder brother says, "What do we want with money? I want no money, but I want the handkerchief of his eldest daughter." The younger brother says, "I want the gold cup the youngest daughter drinks out of." — "All right! that is what we shall ask for." When they got there, Ley's overseer set out gold chairs for them to sit on. In the other room they could hear them rattling the dishes, getting ready their dinner. When it was ready, they were asked to eat. After they had gotten through eating, they came into the room where Ley, his wife, and the overseer were sitting. They were asked to sit

¹ This allusion I do not understand, but it appears to be a characteristic turn of speech.

down. After they sat down, Ley says, "Because of you we have all of our stock back, and we are as well off as we were before. I have four rooms filled with gold and silver. Maybe I shall have enough to pay you. Tell me how much you want. Name your price." The elder brother says, "We do not want any money. All I want is the handkerchief of your eldest daughter." Ley says, "Are you crazy? If that is all you want, you may have it." He says to the overseer, "Go into the other room and ask the elder sister to give it to you." He goes into the other room and asks the elder sister for it; and she laughs, and says, "He wants it. Give it to him." And she hands him her handkerchief. He takes it and gives it to the elder brother, who takes it and puts it in his pocket, with an end sticking out. Ley turns to the other and asks what he wants; and he says, "I want the gold cup that the younger sister drinks out of." The overseer goes into the other room and tells the younger sister that he wants her gold cup. She gives it to him, and says, "If that is all he wants, let him have it." He takes the cup and gives it to the younger brother. They both rose, and said, "We have got all the pay we want. We are going [*soannawana*]." They went out. Ley and his family did not know what to think. Four days the two men wandered around in the streets, and at night they would sleep in Ley's chicken-coop with the chickens. Ley sent word out that in four days he wanted all the young men from everywhere to come to his place, and his daughters would choose from the crowd two men whom they would marry. On the fourth day the Americans, Mexicans, and all were there from everywhere. Ley asked if all were there, and they said, "Yes." The two girls were sitting on two gold chairs on a porch that had been built for them, and the men were all to pass before them. When all was ready, the men passed by, and no one was selected. The girls would not have any of them. None were left but the two herders. "Come," says the elder brother, "let's try! Maybe we shall be chosen." They went; and as they passed by the nice-looking men, the men said, "Look at those two ragged men! Do they think they will be chosen after all we fine ones have been refused?" But they did not heed any one; and when they got to where the sisters were, both the sisters rose, and said to the two men, "You are our choice. You have our handkerchief and cup in your pockets. Come, let's go into the house!" They went into the house and told their father they had chosen these two. Ley was angry, and said, "No, I don't want them for sons-in-law. They are too dirty and ragged. They are nothing but herders." His daughters said, "But for them, you would not have all your stock again. You must think what they have done for you." Ley told them, "If you want them, you will have to leave my house. You are no longer my daughters. If you want to be poor, go with them." He turned

them all out. They wandered around during the day, and at night they would sleep in Ley's chicken-house. After a few days Ley wrote them a note, saying, "I have sent for all my soldiers, and you are to be killed." The elder brother sent a note, saying, "All right! We are not afraid." The night before they were to be killed, the elder brother selected a big open space where there were no houses, and told the others that they would spend the night there instead of in the chicken-coop. They all lay down; and the men wrapped up in the skirts of their wives and went to sleep. After the others were asleep, the elder brother got up and went to the middle of the place, and called to his father, who lived four worlds below, whose heart he had, and said, "I want soldiers, a big fine house with everything in it, servants and all, plenty of big black horses; for to-morrow we are going to fight, and see who is the stronger." Then he went back to sleep, for he knew by his magic heart that everything would be as he asked. Next morning, when they woke up, they were in a fine house, with everything they could wish for. They looked out, and the whole place was covered with black soldiers. The wife of the elder brother said, "Whose house and horses and soldiers are these?" And he said, "They are ours. To-day your father is to have us killed. I borrowed these soldiers from the underworld. They are not real people. They are raw people [*kyapenahoi*]." ¹ At noon Ley's overseer brought over a note, saying they were to be killed. They wrote a note back, saying, "All right! We are not afraid, for you can't kill our soldiers." After dinner Ley brought out his soldiers and lined them up. There were eight lines. Then the elder brother lined up his, and there were nine lines. The Whites shot at the Blacks, but not one fell. They shot at them until all their shells (*opawa*) were shot. Now the Blacks began to shoot at the others; and all Ley's soldiers were killed, and the people all fled to the hills. No one was left but Ley and his wife. Ley's sons-in-law went to him, and said, "We have come to kill you ourselves." — "You started the fight, we did not." Ley said, "My children, if you will spare me, I will become your herdsman. All of my money, houses, stock, and everything are yours if you will not kill me. You will become Ley, and I shall be you." They granted him his wish; and Ley went to herding sheep, and his wife went with him as cook. The two herders became Ley. At night the elder brother told his soldiers to go back to their home. They had done as he wanted them, so they went back. After a few days the elder brother said, "Younger brother, you are to be Ley. I am going back to my home. It is not to be that I live here. I am of another people." His wife wanted to go with him; but he

¹ Ashiwi (Zufi) are said by themselves to be "cooked," because Zufi women give birth on a bed of hot sand. Other peoples, animals, and spirits are raw.

told her she could not go, that he was to go alone. He started out; and when he had gone a ways, he saw a crowd around a pole. On top of the pole was a shoe with five dollars in gold in it, and whoever climbed up there and got the money won. They all had tried, but no one had climbed up. Some one said, "Here comes a man. Maybe he can climb and get it." He began to climb; and as he was climbing, he prayed to his fathers of the underworld to help him. He went up and got the shoe, and brought it down. He goes again on his way. As he goes along, he says to himself, "I wonder how far I am from my wife! I should like to see her." At night he comes to a grassy place, and he builds a fire; and a table with everything to eat appears, and he eats, and the table disappears; and when he gets sleepy, the bed comes up, and he goes to sleep. He gets up and he goes on. After four days, he gets to where his wife is. He sits there and waits for the eagle to come. And while he is sitting there, the eagle flies down to where he is. He says, "My child, have you come? And what is in your mind?" The young man says, "I want my wife. I love her; and if you can help me, I shall be glad." — "All right!" says the eagle. "But you will have to be brave and not give up. I shall go first and see how things are. Maybe she is dead. When you were at Ley's, the one that stole her you almost killed. He is sick now. When the cougar caught him, she was looking from the window at you." The eagle went, and found Water-Serpent dead. The girl was sitting beside him, for there was no way for her to get out. The eagle went in, and said, "How are you, my child, and how is your husband?" — "He is dead," she said. The eagle said, "Your husband wants you, but how can he come in when you have people here watching you?" She said, "You must find a way to get him here, and then we will try and get away." So the eagle flew back to where the young man was sitting, and said, "I have come after you to take you to your wife. Get on my back, and we will go." The young man got on his back and flew to his wife. He got off, and he said, "*Hom tsita, hom chale, konotewananate.*" And she said, "*Ket-sanishi.*" — "*Hom tsita,*" he says, "I have come for you. I started a long time ago; but our father, the eagle, changed my road. We will go home." She says, "All right! I love you, and will do as you say." He calls all the *ashiwanni* from the different directions, and tells them he has come for his wife, and asks if he may take her. They say, "Yes;" and they bring them beads, white and coral and turquoise; and one brought a *shule* (a blanket made of reeds), and they wrapped the beads in it and gave it to them. They told him he was not to sleep with his wife,¹ and not for anything was he to leave her or the beads alone at any time on his way. "If you do, we shall

¹ Compare Cushing, *l. c.*, 32-33; Voth, Hopi (FM 8 : 34).

get her again." The young man said, "I want the heart of Water-Serpent to take with me." So they gave him the heart with the beads. They got on the back of the eagle, and they flew out of the house of the water-serpent. The eagle put them down, and told them not to forget what they had been told. They went on their way. At night they did not sleep together, and he slept with the beads under his head. Next day they went on; and the next day, as they were just a little way from home, they stopped; and the man told his wife, "You sit on these beads while I look around some." She sat down on the beads, and he passed out of sight. Water-Serpent, by his magic (*aiuchiana*), sees her sitting there alone, and he stretches himself and lands where she is, and says, "I have come after you. Your husband does not love you. He did not do as he was told."¹ And he takes her and the beads back to his home. The young man saw a deer; he killed it, and took out the heart. He made a bundle of the meat. When he went back to where he left his wife, she was not there. Then he remembered what he had been told, and he knew where she had gone. He knew he had done wrong in leaving her alone. The eagle saw him, and he flew to where he was sitting, and said, "How are you?" And the young man said, "I am happy and not happy, for I have lost my wife. I did wrong in leaving her; but I saw a deer and ran after it, and when I came back, she was gone." — "Too bad," says the eagle, "and you so near home too. What have you on the fire?" And the young man says, "The heart of the deer." — "Give it to me," says the eagle. And he gave it to him. The eagle kept it a little while, then gave it to him, and said, "Eat it; and when you have eaten it, the heart I gave you will come back to me, and you will have your own heart again."² As you go home, whatever you find, know that I have sent it to you. As you go home, you will find something. To-morrow go to the west, the next day go to the south, the next, to the east; and whatever you see, know that I have taken pity on you and sent it." The eagle flew away, and the young man started on. Pretty soon he saw a flock of sheep; and he said, "This must be what you were going to give me." He goes behind them and drives them home. Before he

¹ I get the impression here as in No. 14, where a like charge was made against the turkey-herd, that a failure of purpose rather than of affection is in mind. Let me illustrate from actual life. Let us suppose a Zufi were going on a trip to trade with Navaho. Before departing, he would offer a feather-stick, undertaking to remain continent four days, — the usual sequence of this rite. Then he would be expected to set his thoughts on the business of his trip. Were he to become distracted, were he to let his attention wander, let us say, to the charms of a Navaho woman, his trip would be a failure. — Zufi is an excellent field for the study of will-magic. As we read at the end of this tale, the Zufi believe "if any one tries hard enough, he will be able to find something."

² For the magical use of deer-heart for another purpose, see E. C. Parsons, "Zufi Inoculative Magic" (*Science*, 44 : 470).

gets home, his little sister sees him, and she tells the others that the elder brother is coming and bringing something with him. But they did not believe her. Her father comes out, and sees him, and goes to meet him, and says, "My child, have you come home, and what are these?" His son says, "They are sheep." — "But what are sheep?" he asks. "They are good to eat; and if we are careful, we shall have many. Put them into a corral, and to-morrow you can take them out to graze." After supper they ask him if he found his wife. He tells all about Ley and where he had been, and how he had almost brought his wife home. But he had not done as he was told, and she was taken back again. "Too bad," they said. "You did not love her enough to do as you were told. She did right in going back." The next morning he went out, and he saw a big deer. He killed it. He turned around, and he saw a horse with a saddle on. He went up to it and caught it. He thinks, "This must be what I was to get." He puts his deer-meat on its back and goes home. His little sister was looking for him, and she says, "Elder brother is coming and leading something." They go to meet him, and ask what he has. He tells them it is a horse (*dushi*). They ask him what a horse is. He tells them that it is to ride. The next day he went out, and he killed a deer and found a mule. The next day he went out, and he found a burro (*meshoko*) and brought it home. They had never seen anything like them, and they did not know their names. So by the goodness of his father the eagle he became rich. Thus it happens, because of a poor boy of Heshshotoula, that if any one tries hard enough, he will be able to find something. Thus ends the story.

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